

Special Contributions.

SPECIAL ATTENTION.

BY J. B. WAMPLER.

In history we learn that a custom obtained early in the Christian church, namely this: The communicants after the washing of feet and the eating of the Lord's Supper, or *Love Feast*, would pass the salutation or kiss of love around the tables calling it a binding of themselves together. The writer of this article often wondered how this custom obtained knowing that it was not taught by Christ or the apostles hence believed long ago that it was an innovation and tradition.

Through Elder D. L. Miller, of the German Baptist Brethren church, who had a very interesting interview with the Greek Patriarch Girasimo as published in the Gospel Messenger No. 1 January 2nd, 1894. Elder Miller asks the following question "what view do you take of the ancient agapae or feast of love?"

The Patriarch answers as follows: "In the early centuries of the Christian church the love feast or agape was observed by all Christians. It was an Apostolic practice based on the example of Christ, who ate a supper with his disciples on the night of his betrayal when he instituted the Eucharist. The church at first was full of love and there was more simplicity among them. They then kept the feast of love. Later, the church grew in numbers, abuses crept in, and because of abuses and excesses in the observance of the last supper or feast of love it fell into disrepute, and gradually dropped out of practice, and was finally set aside by an action of a Great Council. But the Greek church still keeps the spirit of the agapae alive in a symbol of love, and this is done in the salutation of the holy kiss."

Elder Miller follows with another question, "In what way do you observe the salutation to which you have referred?"

"The Greek church maintain the apostolic form of salutation, and salute one another with an holy kiss (Rom. xvi, 16, 1 Cor. xvi, 20, 2 Cor. xiii, 12, 1 Thess. v, 26, 1 Peter v, 14,) in binding ourselves together with the kiss of

love we symbolize the feast of love." So much I quote as being needful for my present purpose, the Patriarch tells further how that equals kiss each other, and inferiors kiss the hand of superiors, etc., but among the Brethren, and the German Baptists there are no superiors recognized. I know there are not in the Brethren church, hence I need not quote any further, but will now make the application from the information through Elder Miller as received from this Greek Patriarch, who certainly knows all about the matter in question, tells Bro. Miller that this salutation passed by them called the "binding" is a symbol of the "love feast" agapae or Lord's Supper. Because the real is put away by the Greeks they substitute a symbol and call it "bindry." Inasmuch as a symbol of Baptism, or Feetwashing or Eucharist is not sufficient, neither is a symbol of the Lord's Supper agapae sufficient, and when we observe the real, by all means the symbol should be abandoned. Brethren and sisters, let us learn from these departures, innovations, and substitutes introduced and observed and thus made equal to the doctrine of the Gospel to be very careful to follow the teachings of our avowed Creed. I thank my good Father that through Elder Miller this important matter has been revealed, and trust he and those of his like faith will throw off the symbol thus introduced by those who do not observe the real love feasts, and follow only that which the Lord Jesus Christ has instituted and it will not be long until we can take each other by the hands and say we are Brethren of the same faith. May God speed the day for the end of time is rapidly approaching. Let us therefore remember the watchword of Jesus: "Be ye also ready for in such a day and hour as ye think not the Son of man cometh."

A little miss of four years, who was the only child of an eminent clergyman, was permitted to dine with the family when they were entertaining, as a guest, another minister. He asked a very long blessing and at its conclusion the small, irreverent damsel remarked in an admonishing tone: "I don't consider that a blessing. I think that is a meeting prayer." Could anything in the way of criticism have been more to the point.—*Inter Ocean*.

Sermon Outline.

BIBLE HISTORY.

BY J. ALLEN MILLER.

NUMBER VII.

References:—Blakie's Manuel page 177 to 193 Bible Joshua.

Subject:—*Joshua and the Conquest of Canaan*.

1. The former notes covered the conquest. We now find *Joshua and Eleazar dividing the land*.

2. SOUTHERN TRIBES.

(a.) *Judah*,—Location of his tribe, —character of their territory.

(b.) *Simeon*,—District allotted him, character of his district.

(c.) *Dan*,—His allotment and its character.

(d.) *Benjamin*,—Territory assigned to him—Its physical features.

3. CENTRAL TRIBES.

(a.) *Ephraim and Manasseh*,—Portions assigned—The physical features of their districts—Brief sketch of the tribes.

(b.) *Issachar*,—His assignment—Character of the district—Its historical interests.

4. NORTHERN TRIBES.

(a.) *Zebulun, Asher, Naphtali*—Location of each—Character of their territories.

5. EASTERN TRIBES.

(a.) *Reuben*; (b.) *Gad*; (c.) *Half tribe of Manasseh*—Location of each.

6. Tribe of *Levi*.

7. *Surrounding Nations*—*Tyre and Sidon—Coele Syria—Damascus—the Ammonites*.

8. *Joshua's last acts—His death*.

Review.

1. Define Bible History and show its relation to General History.

2. Make a brief synopsis of Bible History up to the flood.

3. Fix in your mind the chief events in Noah's life. Describe the flood. What can you say of the re-peopleing of the earth.

4. Trace carefully the biography of each of the following persons: *Abraham, Lot, Isaac, Jacob, Joseph, Melchisedec, Moses, Joshua, Aaron, Balaam*.

5. Prepare a brief outline of the history of each of the following tribes or nations: *Egyptians, Chaldeans, Ishmaelites, Hittites, Ammonites, Mo-*